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ABSTRACT

This document reports the status of four minority groups and the availability of Ford Foundation graduate fellowships for the Ph.D. candidate. The four minority groups include Blacks, Chicanos, Puerto Ricans, and American Indians. Emphasis is placed on the background of minorities and graduate degrees, openings to opportunity, advanced study fellowships, and doctoral fellowships. Brief profiles of seven members of minority groups who have taken advantage of the Foundation opportunities are included. (MJM)

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Ford Foundation Graduate Fellowships for Blacks, Chicanos, Puerto Ricans, and American Indians

Four Minorities and the Ph.D.

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Four Minorities and the Ph.D.

Ford Foundation Graduate Fellowships for Blacks, Chicanos, Puerto Ricans, and American Indians

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Although the American academic world made important intellectual contributions to the drive for racial justice in the 1950s and 1960s, most of the nation's colleges and universities were not basically different from other American institutions in their homogeneity—predominantly white in student body and almost entirely white in faculty and administration.

When the white academic world finally became aware of its own nonrepresentativeness, a feverish, sometimes ludicrous, competition began. Scholarship offers suddenly appeared for black students (at first only for those with the most impeccable test scores and extracurricular records); traditionally black colleges found their best faculty being lured away by recruiters from white institutions; and the few Blacks already teaching at predominantly white colleges or universities began receiving invitations to switch to others.

Gradually the net widened to include students and faculty from other underrepresented groups: Mexican Americans (Chicanos), Puerto Ricans, and American Indians. Here the competition was even more frenetic.

It soon became evident that faculty recruitment drives in particular were mainly moving players from one position to another on the academic chessboard. They did not increase the *numbers* of Black, Chicano, Puerto Rican, or Indian faculty members. To achieve such an increase a whole new generation of scholars would have to be trained, in a variety of disciplines, through the doctorate.

The passport to standing in the academic world is, for better or worse, the Ph.D. Having the doctoral degree—or at least being on the road to getting one—is the most commonly accepted indicator of qualification to teach in a college or university.

Although Blacks, Chicanos, Puerto Ricans, and American Indians make up at least 15 per cent of the U.S. population, they represent only an estimated 1 per cent of Americans holding Ph.D.s. Fewer than 3,000 Blacks and probably no more than 200 Chicanos, Puerto Ricans, and American Indians combined are among the nation's 300,000 holders of the doctoral degree. As to prospects, with the Ph.D. crop running about 30,000 annually in recent years, the best available estimates indicate that fewer than 2 per cent a year are drawn from the four groups. In addition they now constitute 3 per cent of the total doctoral student enrollment—7,500 out of 250,000.* That is an improvement, but the gap between them and the general population remains huge.

This report concerns Ford Foundation efforts to help close the gap through two fellowship programs aimed at helping Blacks, Chicanos, Puerto Ricans, and American Indians pursue Ph.D. studies in preparation for careers in higher education.

The programs were not intended to help all Ph.D. candidates suffering poverty and discrimination. Rather they are limited to these four groups because they have been seriously deprived with respect to their participation in higher education and are now as a consequence underrepresented in American graduate schools. Other groups—Asian Americans, for example, or American Jews—have also suffered from discrimination. But as groups they are not underrepresented in higher education. If the Foundation had chosen to address the general struggle of all ethnic groups seeking advanced degrees, the eligible population would have been so large that the Foundation's limited resources would have been

*There are no precise statistics by race or nationality on the candidates and recipients of the Ph.D., but enough information is available from a variety of sources to support some generalized and qualified estimates. The U.S. Census Bureau, the National Academy of Sciences, the National Center for Educational Statistics, the American Council on Education, and several other agencies and organizations supplied data for the approximations on these pages.

JOHN BLASSINGAME, 32, was teaching at the University of Maryland and trying to write his Ph.D. dissertation in history in his spare time when he won an Advanced Study Fellowship in 1969. He had finished course work and examinations at Yale two years before. With the fellowship he was able to take a year off for research and writing and complete his thesis. (The subject was New Orleans Blacks during the post-Civil War reconstruction period.) Dr. Blassingame believes that without the opportunity the fellowship gave him to take a year's leave from teaching, the dissertation would have taken him another two years. Having completed the dissertation he joined the Yale history faculty in the fall of 1970 and was awarded the doctorate the following spring.

The son of a truck driver, Dr. Blassingame was raised in Social Circle, Ga., a rural village east of Atlanta. He earned his B.A. in 1960 from Fort Valley State College, one of Georgia's then segregated public colleges for Blacks, and a master's from Howard University the following year. He taught at Howard for four years, and in 1965, after winning an Esso Education Foundation Faculty Fellowship, began his Ph.D. studies at Yale. He completed all course requirements except the dissertation in a record two and a half years.

Dr. Blassingame's major historical interests are the South, Blacks, and cities. During the academic year 1971-72 he was acting chairman of Yale's Afro-American Studies Program, after which he went on a year's sabbatical leave to investigate black images of the city in poetry, novels, and plays.

Dr. Blassingame is the author of two books, *The Slave Community* (Oxford University Press, 1972) and *Black New Orleans: 1860-1880* (University of Chicago) based on his doctoral dissertation, editor of *New Perspectives on Black Studies* (University of Illinois Press, 1971), and co-editor of *The Autobiographical Writings of Booker T. Washington* (University of Illinois Press, 1972) and a college history textbook, *In Search of America* (Holt, Rinehart, and Winston, 1972). He is also planning to collect and edit the papers of Frederick Douglass. Dr. Blassingame has written articles and reviews for *American Scholar, Smithsonian, Maryland Historical Magazine*, and the *Encyclopedia of Negro History;* he is contributing editor of *Black Scholar*, and he served on the selection committee for the Foundation's Doctoral Fellowship Program for 1972-73.

Dr. Blassingame and his wife, a school teacher, live in Hamden, outside New Haven, with their two children, a boy, nine years old, and a girl, two.

spread too thin to make a difference. The Foundation therefore decided to confine its special graduate fellowship programs to helping Black Americans, Chicanos, Puerto Ricans, and American Indians because they carry the triple burden of being poor, discriminated against, and underrepresented in American higher education. The Foundation undertook this commitment as part of its overall efforts to advance equality of opportunity, paying particular attention to those who are struggling to achieve parity in American society. (It may also be noted that more extensive graduate fellowship programs supported by the Foundation over the years [e.g., the Woodrow Wilson National Fellowship Program, grants totaling $56.6 million] have been open to all students.)

A Heritage of Closed Gates

Possession of the Ph.D. is not essential to begin college teaching, but it is important in being hired by the stronger colleges and universities, in promotion, and in obtaining tenure. Of approximately 500,000 faculty members and administrators in U.S. colleges and universities, close to half have doctorates. Of the estimated 20,000 black faculty members, on the other hand, about one-eighth, or 2,500, hold the Ph.D. Among approximately 500 college teachers and administrators from the other three groups, about one-fifth, or 100, have the doctorate.

The reason for the disparity can be traced to the persistent discrimination in American history, as a result of which these groups were frequently denied basic educational opportunities, to say nothing of advanced graduate training. Few children of the four groups went to colleges; fewer still graduated, and of that number a miniscule proportion went on to graduate school.

Among the four groups, only the Blacks, after the Civil War and the end of slavery, attempted to create their own system of higher education. Although the struggling black colleges lacked the resources to do as much as they wished and as much as was needed, they managed to train generations of teachers, doctors, lawyers, clergymen, and businessmen who assumed places of leadership in the separate black society that developed after the Civil War, when slavery was replaced by segregation, and Blacks were blocked from entering the mainstream of American social, cultural, and economic life.

But for the existence of about 100 traditionally black colleges—which provided employment for black academics when white institutions were off limits—the few black Ph.D. faculty members and doctoral candidates undoubtedly would be far fewer. It was largely to them, therefore, that predominantly white universities turned in their belated recruitment efforts.

Chicanos and Puerto Ricans, whose bilingual gifts the larger society considered a handicap rather than an advantage, were relegated to generally inferior schools in ghetto neighborhoods, with little encouragement or opportunity to go on to predominantly white colleges or universities.

Chicanos, the nation's second largest minority (some seven million now and increasing at a rate twice that of the general population), have an average educational achievement of about eight years in California and the four states of the Southwest (Texas, New Mexico, Arizona, and Colorado) where they are concentrated. They have an educational handicap, therefore, of about five years compared with the rest of the population.

Of the 1.5 million Puerto Ricans living on the U.S. mainland, two-thirds are crowded into poor neighborhoods in New York City; most of

PATRICIA WALTERS won a doctoral fellowship in 1969 after graduating from Shaw University, a predominantly black college in North Carolina. She is studying sociology at Boston University, where her husband is also a doctoral candidate, in music. There are a half dozen black men and women in the university's seventy-five-member graduate sociology program, but Ms. Walters is the only black woman in the doctoral program. Her general area of specialization is culture and personality, with special emphasis on social deviance — the myriad social problems observable in contemporary society, especially in cities. Ms. Walters is particularly interested in the effects of social structure on the black family and on its ability to adapt to and survive in an inimical environment. In 1973 she taught a one-semester course on the black family at Wheelock College in Boston.

The Foundation's fellowship was one of three she had to choose among. Her husband, then on the music faculty at Shaw, had decided to go to Boston for his doctorate; her doctoral fellowship made it possible for her to begin graduate work at the same time in the same city. Having finished course work, she expects to complete examinations and dissertation prospectus in 1974 and finish the dissertation and receive the doctorate on schedule by the summer of 1975.

The Walters live off-campus with their two children. Their seven-year-old daughter is in school. When their baby boy was born in 1971, Ms. Walters took a year's maternity leave, thus postponing her degree year to 1975. The Foundation fellowship stipend helps pay for a babysitter and in other ways supplements Mr. Walters' income from part-time teaching. "The fellowship has not only made it possible for me to do graduate work," she says, "it's also helped us make ends meet." It has also enabled her to avoid time-consuming, low-paying field research projects that her specialty does not require but that many students are obliged to take on to eke out their incomes.

The Walters plan to return to the South eventually to teach, probably in a black college. "The South is home, where our roots are," Ms. Walters says, "and I'm sure that will be our first choice."

the rest are in decaying areas of other Northeastern cities. For the most part the children are enrolled in schools ill-equipped to meet the challenges of their linguistic and cultural differences. For example, to serve the one-quarter million Puerto Rican pupils in New York City's school system there are only fifteen to twenty Puerto Rican counsellors (out of 750). Bilingual teachers are similarly scarce. Of those who manage to adapt to the alien environment of the schools sufficiently to graduate, many are pressed by their family's poverty to enter the job market at once.

Although both Chicanos and Puerto Ricans have shared to some extent in the rapid general increase in high school and college enrollment of the recent past, their representation in higher education remains small and their dropout rate high.

Those Indians who survived the wars with white men were shunted off to reservations, and the children were restricted to scattered elementary and high schools run by missions or the Bureau of Indian Affairs. Pupils either had to board at the schools or travel great distances to get to them from settlements spread out over the reservations. The education offered was generally remote from the children's lives and did little to prepare them for productive life on the reservations or for entering the predominantly white society outside. The effectiveness of these schools may be judged from the dropout rate of Indian students, which has averaged 50 per cent. As a consequence American Indians, too, were effectively barred from the white man's halls of higher learning. (It is estimated that there are no more than twenty-five Indians with the Ph.D. in all of the U.S.)

A scattering of students from these four groups have studied at prestigious white universities—like W. E. B. Du Bois, who finished his undergraduate training and also earned an M.A. and a Ph.D. at Harvard in the 1890s—but they have been rarities. And upon graduation they encountered almost as many difficulties finding work in the larger society as their less educated brothers and sisters.

Those wanting to teach in college usually found the gates of academia shut to them despite their credentials. Du Bois, for example, says in his autobiography that when applying for a faculty position after completing Ph.D. studies at Harvard and the University of Berlin: "I wrote to no white institution—I knew there were no openings there." After teaching for two years at Wilberforce University, a black institution in Ohio, Du Bois worked briefly at the University of Pennsylvania. He had been hired, however, to conduct a study of Negroes in Pennsylvania. By then he had been awarded the Ph.D. from Harvard, but the university faculty, Du Bois recalls, "evidently demurred at having a colored instructor." Therefore, he says, "a compromise was hit on and I was nominated to the unusual status of 'assistant' instructor. Even at that there must have been some opposition, for the invitation was not particularly cordial. I was offered a salary of $900 for a period limited to one year. I was given no real academic standing, no office at the University, no official recognition of any kind; my name was eventually omitted from the catalogue; I had no contact with students, and very little with members of the faculty, even in my own department." From then on Du Bois' teaching years were spent at Atlanta University, a black institution.

Decades after Du Bois' time, the obstacles to the pursuit of advanced degrees continued, some obvious, like a shortage of money, and others the result of overt or subtle discrimination. The experiences of Rodolfo Acuña, professor of Chicano Studies at California State University, Northridge, are fairly typical. As an undergraduate he worked sixty hours a week

JON ROBERTSON, 30, the first black pianist to receive a doctorate of musical arts from Juilliard School of Music, won a one-year Advanced Study Fellowship in 1970, and it was renewed in 1971. After earning the doctorate

in June 1972, Robertson and his wife and two daughters moved to South Lancaster, Mass., where he became director of Thayer Conservatory, a new unit of Atlantic Union College, a church-related liberal arts college founded in 1884. In the spring of 1972, while still at Juilliard, Robertson made his debut as a conductor, leading the Northeastern Choral Society and an eighty-piece orchestra in Verdi's *Requiem* at New York's Carnegie Hall.

Robertson's family is from the West Indies. He was born in Jamaica and grew up in Los Angeles. A child prodigy, he made his piano debut in Town Hall at the age of ten. He had private tutors until he enrolled at Juilliard, where he did his undergraduate as well as graduate work. After receiving his master's he continued his work toward the doctorate with the assistance of the Advanced Study awards and a Juilliard teaching fellowship.

Robertson disagrees with those who find classical music irrelevant for Blacks. "I feel that the same kind of awareness that Blacks bring to jazz, soul, and other 'black' music can be used to add new dimensions to classical forms as well. Black artists must be allowed the freedom to involve themselves in all types of music, including the classical, without being branded as 'trying to be white.'"

Robertson's own orientation is strictly classical with a particular emphasis on the Romantic period. Although he recognizes that jazz, for example, can be a magnificent form of expression, any specialty takes time to perfect, and his time is completely taken up on the classical concert circuit, at the conservatory, and with advanced study in orchestral conducting (he takes weekly private lessons at the New England Conservatory in Boston).

Thayer Conservatory has about seventy-five students, including a new preparatory division that Robertson helped organize this year for students from fifth grade through high school.

and carried sixteen units a semester. He studied for his M.A. and Ph.D. in history at night while working full time as a teacher, first in high school and then in a junior college.

Recalling his experiences as a teacher in California, Professor Acuña says: "On my first day of teaching at a junior high school, the principal introduced me to the PTA president as 'our Mexican teacher.' At the time I resented the remark, but I have since come to realize that all Chicanos who achieve professional status are looked upon as prized possessions of the system, a bit freakish perhaps, like a talking horse, but valuable precisely because of being so rare.

"A further and continuing irritant was the kind of double think practiced by the administration and faculty as far as I was concerned. On the one hand I was told that although I was the only 'Mexican' teacher in the school I should consider myself a teacher, a part of the academic community, first, and only secondarily (if at all) as a Mexican American. On the other hand every time a Chicano student got into trouble, other teachers would ask me for an explanation. Yet they resented it if I broached the question of why so many whites are racists.

"In 1968, with my doctoral studies completed, I began to look around for a job in a four-year college. (I was then on the faculty of a junior college, which in itself was something of a breakthrough for a Chicano.) I applied unsuccessfully at college after college, but my interview at San Fernando Valley State (now California State University) stands out in my mind. After reciting the litany of rejection I had heard so often before (most of my experience had been on the secondary-school level; I had not done my graduate work at a prestigious, or even out-of-state school but at the University of Southern California, held somewhat in contempt because it caters to night-school students), the chairman of the history department capped his refusal to hire me by saying 'we already have a Mexican.' Another strong factor, he said, was that since my parents were Mexican it was doubtful that I could be objective in teaching Latin American history. A few days later he hired a Texan to teach that course, evidently seeing no irony, or illogic, or double standard in his choice.

"Eventually I was hired by California State—not in the regular history department, however, but in a new program of Chicano studies."

Openings to Opportunity

What is being done to expand the future supply of Ph.D.s among these four groups? To some extent the mainly white universities are helping by giving financial help. The U.S. Office of Education has made several hundred grants to black faculty members for further graduate study, and the Bureau of Indian Affairs has provided some graduate assistance to Indian students, but by and large, the federal contribution in this area has not been large enough to meet the need. An important stimulus to expanded doctoral enrollment has come through fellowship programs supported by private foundations.

Over the years, fellowships for black graduate students have been given by the Rockefeller Foundation's General Education Board, the Southern Education Foundation, the Danforth Foundation, the Woodrow Wilson National Fellowship Foundation, the John Hay Whitney Foundation, the Alfred P. Sloan Foundation, and the Ford Foundation. The William H. Donner Foundation has given similar aid to American Indians.

Since 1967 a major source of private assistance to Blacks, Chicanos, Puerto Ricans, and American Indians seeking the Ph.D. has been

PASQUAL DEAN CHAVERS was one of eight American Indians awarded a Doctoral Study Fellowship in 1970, the year the program was expanded to include other minorities as well as Blacks. A Lumbee Indian from North Carolina, Chavers had spent two years at the University of Richmond and five and a half years in the Air Force before enrolling at the Berkeley campus of the University of California to complete his B.A. He majored in journalistic studies (a combination of journalism, economics, history, and English), graduated in 1970, and that fall began his doctoral work at Stanford University's Department of Communication.

"In 1968 there were no Indian students to speak of in any of the Bay Area colleges," Chavers recalls, "even though there were about 30,000 Indians living in the nearby cities and towns." Stanford alone now has about seventy Indian students, fifteen of them in the graduate schools, with approximately twenty more being added to the university each year. Chavers believes that the demands and pressures put upon this small group, particularly in earlier years, were excessive. They were called upon to do extensive recruiting of other Indian students, some being expected to spend a couple of weeks each semester touring high schools in Montana, South Dakota, Oklahoma, and as far north as Alaska, to interest Indians in Stanford. But most of all it was difficult to adjust to a huge institution and to a social and intellectual climate far removed from the experience of most young Indians.

Chavers was among those active in a dispute over Alcatraz Island in 1969-1971. After the federal government had abandoned the island as a penitentiary, a group of Indians seized it with the intention of creating a cultural and religious center there. Chavers was the mainland coordinator for the group, seeing that supplies got over to the island, talking to news reporters and Congressmen—running, in effect, a small public relations outpost. When the plan failed to materialize, Chavers went back to school. Lately his studies have limited his contact with the other Indian students at Stanford, although he serves as president of a scholarship program for Indian students in the Bay Area.

One of Chavers' future goals is to write a large-scale historical and anthropological study of Indian education in America, its philosophical base, and the social and political forces that helped shape it. In the meantime, he is beginning to formulate a more limited version for his doctoral dissertation. He hopes to finish his doctoral studies before his fellowship is up in 1975. Chavers and his wife, a nurse, have one child.

the Ford Foundation's Advanced Study Fellowships and Doctoral Fellowships.*

Under these two programs, 1192 students have been helped with fellowships totaling $9.4 million. Judging by the rising number of applications each year there is still a sizable pool of talent remaining to be tapped. (See Tables I, II, and III.) At a time when there is an apparent oversupply of Ph.D.s nationally the demand for qualified professors from the four groups, at all types of institutions, remains heavy. The Foundation therefore expects to continue this form of graduate assistance for the next few years at a level of about $6 million a year.

Although both programs were designed generally to increase the supply of fully qualified faculty members from these groups, each addressed a different need.

— The Advanced Study Fellowships were for faculty members and others who had completed some graduate work and wished to study full time for the doctorate. For the most part, the Advanced Study Fellows came from teaching faculties—at black colleges in the beginning, and then from a wide range of institutions. A few had been working in industry but had some graduate training. Advanced study grants were for one year with the possibility of being renewed for one year.

— The Doctoral Fellowships, on the other hand, were for students who were just beginning graduate work. The doctoral fellows are being supported for the duration of their studies, to a maximum of five years, contingent on satisfactory progress.

Grants under both programs have averaged over $5,000 a year for each recipient. The awards consisted of full tuition and fees, $300 a year for books and supplies, and a monthly stipend for living costs. Unmarried recipients received $250 a month; married candidates could claim an additional $50 for each dependent up to three.

Since the primary objective was to increase the representation of the four groups on the faculties and administrative staffs of U.S. colleges and universities, eligibility was based in part on a candidate's intenton to pursue a career in higher education. Fellowship recipients could choose any U.S. graduate school to which they had been accepted for Ph.D. study in the natural sciences, social sciences, or the humanities.*

The selection process for both fellowship categories was begun each fali with circulation of thousands of leaflets to college and university presidents and deans, campus newspapers, student unions, ethnic organizations, radio and television stations, and the press. The leaflets provided basic information

*In the fall of 1972 the two programs were consolidated into one Graduate Fellowship Program directed toward the same four groups. Fellowships for Blacks are being administered by the National Fellowships Fund in Atlanta (an agency of the Council of Southern Universities) under a grant from the Ford Foundation. Those for Chicanos, Puerto Ricans, and American Indians continue to be processed by the Ford Foundation. Under the new program fellowships are available up to a maximum of four years, but applications for renewal must be submitted annually. The awards are of two types: course of study—for course work and oral examination preparation—available for a maximum of three years; and one-year nonrenewable doctoral dissertation fellowships. Eligibility is limited to applicants who plan to pursue full-time study toward the doctoral degree in the Arts or Sciences or applicants who hold a first post-baccalaureate professional degree—such as the MA, MBA, MPA, MSW, or M.Ed.—and plan to pursue the doctoral degree in preparation for a career in higher education. A total of 570 fellowships were awarded for the academic year 1973-74, drawn from 2,217 applications. See Table III.

*The professions—medicine, law, etc.—were excluded partly for budgetary reasons and also because only a very small proportion of the graduates of these fields could be expected to go into teaching. However, the Foundation has supported professional training for minorities through other grants to universities and other institutions. The fields include architecture and city planning, business, foreign service and domestic public administration, the arts, journalism, and the law. Assistance in these fields now totals some $21 million.

CANDIDO DE LEON was the first person of Puerto Rican descent to become a college president in the United States. When named to head Hostos Community College in New York City, in the fall of 1971, he had just completed a year at Teachers College, Columbia University, under an Advanced Study Fellowship. At Columbia de León had astounded his mentors by completing in a single acadamic year all course work for the Ph.D., all comprehensive and language examinations, and having his dissertation proposal approved. Despite the heavy schedule de León found the fellowship year "an extraordinary opportunity to refresh myself professionally while comparatively free of financial worries. It was possible, for the first time since elementary school, to devote full time to my studies and not have to hold a part-time job." He expects to finish the dissertation—on the psychological factors influencing the use of computer technology in colleges and universities—and receive the doctorate in 1974.

De León drafted the original proposal for Hostos College in 1968-69, while he was executive assistant to former City University Chancellor Albert H. Bowker; the college opened in 1970 as part of the City University complex. It is in a renovated factory building in the South Bronx, a dilapidated, predominantly black and Spanish-speaking section of the city. About half of the students are in the liberal arts program; the rest specialize in health sciences —nursing, medical technology, and dental hygiene. It is an experimental college, using a systems approach to learning, with students advancing stage by stage at their own pace, and making use wherever possible of audio- and videotapes for individualized instruction. About 40 per cent of the enrollment are Puerto Ricans, Cubans, Dominicans, and other Spanish-speaking students; 40 per cent are Blacks, and the remainder are from other ethnic groups in the city, including Chinese. Most of the students are older than average—the median age is 25; many are heads of households, married and supporting their own families or contributing to the support of brothers, sisters, and other relatives. A large percentage require financial assistance.

President de León has been with the City University since 1964, except for a year working with Mobilization for Youth, a poverty program in New York City. Earlier he was a novice in a Roman Catholic (Trappist) monastery, and he also lived in Chile for a year, studying Spanish literature and psychology. He received a B.A. in modern languages and psychology from St. Peter's College in Jersey City, his master's in psychology from the New School for Social Research in New York, and his Ph.D. specialty is in higher education. He and his wife, Shirley, a free-lance writer, have four children, aged three to eleven.

on the fellowships and invited applications before the January deadline.

For each of the programs, a committee of faculty members representative of the various academic disciplines as well as the four groups was convened by the Foundation. Their review and recommendations determined the final selection of fellows. Ninety-six scholars have served on the selection committees (see appendix).

From the first year of the Advanced Study program (1967-68), when 119 recipients were chosen, to the most recent (1972-73), when 331 were selected, the total number of awards has been 875. (See Table I.) For the Doctoral Fellowships the selection committee has named 389 award winners over four years, from 1969 through 1972. (See Table II.)

A list of all Doctoral Fellowship applicants, whether or not they received a Foundation award, was circulated to graduate-school deans throughout the country each year. This proved useful to graduate schools wishing to recruit students from the four groups. It sometimes also opened up new opportunities for those who did not receive Ford Foundation awards. Some were offered university fellowships, others were informed of loan programs or part-time job opportunities through the institutions.

Following is a closer examination of the two programs, including illustrations of a few men and women who have participated.

Advanced Study Fellowships

When the Foundation began providing fellowships for advanced study in 1967, the effort was intended primarily to strengthen the faculties of the nation's traditionally black colleges and universities, which then enrolled more than 60 per cent of the country's black college students (the percentage now is down to nearly 30 per cent). The percentage of Ph.D.s on black college faculties was far below the national average. An increase in the proportion of doctorates on their faculties was viewed as one means of improving the quality of these colleges.* The Foundation therefore asked the presidents of the nation's fifty private black institutions to nominate members of their faculty who could be spared to spend a year or more in pursuit of a Ph.D.

The presidents of twenty-eight private black colleges responded, nominating 119 faculty members the first year, all of whom received grants. The amounts ranged from a few hundred to several thousand dollars, the exact amount determined by individual need; the average grant was $3,200.

The following year the average award—this time based on three-fourths of a recipient's regular salary—increased to $7,310, and the program was opened to candidates from publicly supported as well as private black colleges. In the third year the program was expanded to include black faculty in all types of colleges, and in 1970 it was further expanded to include Chicanos, Puerto Ricans, and American Indians.

*The Foundation has made several other types of awards designed to help strengthen the faculties and administrative staffs of the black colleges. These included post-doctoral research awards to faculty members in the social sciences; grants to finance attendance at professional meetings; internships for business officers, fund-raisers, and librarians; and advanced-study awards to permit administrative officials to undertake graduate work.

In 1971, the Foundation announced a six-year, $100 million program to increase minority opportunities in higher education. The program's major emphases are scholarship and fellowship awards to minority students and faculty, and general development grants to selected private black colleges and universities. In 1972, institutional grants, totaling $9.5 million, went to twenty-five traditionally black colleges and universities. Of these, twelve received one-time general support grants totaling $1.6 million, mainly for the development of undergraduate education. The remainder, which will participate in a five-year program of Foundation support, expected to total from $45 to $50 million, received the first in a series of annual grants.

ARMANDO ROSARIO GINGRAS is one of two Mexican Americans in the University of New Mexico's eighty-member graduate mathematics department. Fifteen per cent of the university's undergraduate students are Mexican Americans, Gingras notes, but their dropout rate is about 75 per cent over four years. And even among those who survive to get a bachelor's degree, few go on to graduate school. When Gingras won an Advanced Study Fellowship in 1971 (it was renewed in 1972), he had his master's and had completed two years of doctoral study. Between graduation from California State College in Fullerton in 1964 and beginning graduate work in 1969, Gingras had worked in electronics and computer industries in Arizona and Texas. He decided to go back to school to study topology and abstract algebra, two purely abstract, classical areas of mathematics that he admits have "for now and in the foreseeable future nothing to do with real life."

Gingras earned the Ph.D. in May 1973, when his second fellowship was up.

Gingras was born in Los Angeles of a French Canadian father and a Mexican mother. His father never went to school, but taught himself to read and later became, completely self-taught, a maintenance engineer in a food processing plant. His mother, who came to the United States in 1930, had the equivalent of an eighth-grade education. The family lived in a poor Chicano neighborhood, and when Armando and his two brothers started school, they spoke only Spanish. Gingras' interest in mathematics began early; he excelled in it throughout school and majored in math as an undergraduate. (One of his brothers is now a doctoral student in linguistics at UCLA; the other plays in a rock band.)

Gingras' wife, Miriam, a psychiatric social worker, is from an old "Anglo" family in Austin, Texas. They have a two-year-old daughter. He believes that his interest in the problems of race, culture, and ethnic diversity in American society has been strengthened by their marriage. "We've had to work through a lot of these issues and problems ourselves," he remarks. "It has made us aware of their importance."

The Gingrases intend to stay in the Southwest and work for social change there. He points out that Albuquerque, where the University of New Mexico is located, is about 25 per cent Mexican American and also has a large Indian population. "But the three cultures are not equal," he says. "The Anglos dominate." Gingras believes that the problems of American minorities in American life cannot be solved by either assimilation or separatism. He is convinced that the only solution is "cultural pluralism, wherein each minority retains the right to be different and adds variety and diversity to the cultural makeup of the nation."

Altogether, 875 initial and renewal awards have been made under the Advanced Study program since 1967. Male recipients have outnumbered women by almost two to one (584 men, 291 women). The oldest recipient at the time of the award was fifty-seven, the youngest twenty-one, and the median age was thirty-nine. Most were married and had, on the average, three dependents.

Award recipients customarily took a leave of absence from teaching duties during their year of study. Some accepted jobs at other universities afterward, but the majority returned to their home institutions.

The Advanced Study fellows have pursued doctorates in more than thirty disciplines within the natural and social sciences and the humanities. The most popular fields of study have been education, English, history, sociology, and political science.

Advanced Study fellows have studied at more than 100 graduate schools. The heaviest concentrations have been at Indiana, Michigan, Columbia, and New York Universities followed by Howard, Illinois, the University of California at Los Angeles, and the University of California at Berkeley. As of winter 1973, sixty-three fellows have earned the doctorate.

Doctoral Fellowships

Whereas the Advanced Study program aimed to enhance the professional competence of those who were already teaching, Doctoral Fellowships were designed to increase the future numbers of Blacks, Chicanos, Puerto Ricans, and American Indians in college teaching. The first fellows under the Foundation's doctoral program were Blacks entering graduate school in the fall of 1969. The program was expanded in 1970 to include Chicanos, Puerto Ricans, and American Indians.

Doctoral study grants could be extended for up to five years, and covered the same essentials as the grants for advanced study—tuition and fees, book and living allowances. The grants averaged about $5,250 a year.

To date, 389 students have been awarded doctoral fellowships—249 Blacks, 66 Chicanos, 41 Puerto Ricans, and 33 Indians.*

Of the 389 Doctoral Fellowship winners, there were 226 men and 163 women—a better balance in terms of sex, it may be noted, than the older-age group represented in the Advanced Study program. They range in age from twenty to forty-one, and about two-thirds are married. They are studying at fifty-six U.S. graduate schools, the heaviest concentrations being at Harvard, Stanford, Michigan, Yale, Arizona, Princeton, Chicago, Columbia, the Massachusetts Institute of Technology, and the University of California at Berkeley. Their specialties include psychology, English, history, sociology, mathematics, political science, and biology. Some are exceptional, and compare favorably with the best students their professors have had. Some have had articles published in scholarly journals, others have delivered papers at professional meetings, a few have been admitted to honor societies, and several are tutoring other graduate students. Many of them have been asked by their universities to help recruit other students from their ethnic group. Several are studying abroad as part of their graduate experience.

Although a few are having difficulty because of inadequate preparation and may not continue beyond the Master's degree, the doctoral fellows have been a remarkably stable group. Some 85 per cent have remained in the program, and most expect to receive the degree

*Forty-eight have withdrawn from the program—some for personal reasons, such as health or family problems, a few because of academic difficulties, some to enter other occupations, others in favor of other fellowships, or to pursue a professional rather than an academic course of study.

SHIRLEY WASHINGTON, who won a doctoral fellowship in 1971, finished undergraduate work at Howard University in three years and has allotted the same time for her doctorate, working year round to do it. Having begun her college career late—as a freshman at Howard she was nearly twice the age of her classmates—she feels she has no time to waste.

After graduating from high school in the Bronx, N.Y., in 1953, Ms. Washington worked for fifteen years at a variety of secretarial jobs and also served in the U.S. Army. She traveled widely in Europe while stationed there and also in Africa where she worked as a secretary for an American firm. As a result she became interested in international politics, especially their economic and racial aspects. She determined to finish her education, and at the age of thirty-five enrolled at Howard, where she majored in political science, which is also her doctoral field of study.

Although she occasionally writes book reviews, the rigorous plan of study she has set for herself leaves no time for outside activities. One of the best things about graduate school, Ms. Washington says, is the freedom to study things that interest her, and with the fellowship assistance she can devote full time to them. Her course work finished in the summer of 1973, she then began her dissertation on the efforts of both sides in the Nigerian civil war to get their stories across to the media, particularly in the United States. Her target date to achieve the Ph.D. is the spring of 1974.

When she completes her doctorate Ms. Washington hopes to travel in East and Central Africa and then teach in a black college in the American South, preferably in an urban area. She believes that it is particularly important for young Blacks to study political science because, she says, "almost every aspect of their lives is determined by the political system in this country, whether they realize it or not. In order to attain the maximum benefits from that system it is necessary for black people to study it and make it work for them instead of against them, as it often has in the past."

within the five years covered by the terms of their fellowships. This compares favorably with doctoral-study patterns in the physical sciences and is better than the national norm for Ph.D.s in the humanities and social sciences, which often take as long as nine years, with seven being the average.

Unfinished Business

With these programs the Ford Foundation has attempted to give a strong push to efforts to increase the representation of the four groups on college and university faculties. Still, a much larger investment, in fact a concerted national effort, will be required to alter the continuing underrepresentation of the four groups in American higher education. According to Harold Howe II, vice president of the Foundation's Division of Education and Research, "The task is so huge that no single private foundation, or combination of private groups, can hope to accomplish it unaided. It will require a large-scale commitment from every level of government as well as from private sources. Such a commitment, far from representing favoritism, would simply reflect an earnest intention to realize the basic American ideal of equal opportunity for all."

The large number of applications for the Ford Foundation fellowships highlights the rising numbers of students in the four groups interested in pursuing advanced degrees. It refutes the argument, advanced in some quarters, that a national program of fellowship aid for these groups is unnecessary because not enough students could be found to take advantage of it. And by their hard work, perseverance, and success the Foundation fellows are proving that the numbers of Black, Chicano, Puerto Rican, and American Indian Ph.D. holders on the faculties of colleges and universities could be substantially increased in a generation. The bigotry that once blocked their entrance to most graduate schools has been largely dissipated. Money remains a major barrier.

I. ADVANCED STUDY FELLOWSHIPS (1967-73)

	1967-68			1968-69			1969-70			1970-71			1971-72			1972-73			TOTALS		
	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total
BLACKS																					
Applications	83	38	121	314	162	476	314	151	465	288	137	425	624	376	1000	798	602	1400	2421	1466	3887
Awards	82	37	119	58	17	75	76	28	104	42	38	80	66	52	118	116	79	195	440	251	691
Acceptances	73	34	107	56	17	73	75	28	103	41	38	79	59	50	109	104	72	176	408	239	647
Renewals	—	—	—	5	1	6	12	3	15	27	11	38	7	15	22	35	37	72	86	67	153
CHICANOS AND PUERTO RICANS																					
Applications	—	—	—	—	—	—	—	—	—	25	2	27	231	58	289	285	119	404	541	179	720
CHICANOS																					
Awards	—	—	—	—	—	—	—	—	—	5	—	5	16	1	17	51	12	63	72	13	85
Acceptances	—	—	—	—	—	—	—	—	—	5	—	5	16	1	17	51	12	63	72	13	85
Renewals	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	11	1	12	11	1	12
PUERTO RICANS																					
Awards	—	—	—	—	—	—	—	—	—	3	2	5	7	2	9	34	14	48	44	18	62
Acceptances	—	—	—	—	—	—	—	—	—	3	2	5	7	2	9	34	13	47	44	17	61
Renewals	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1	4	3	7	5	3	8
AMERICAN INDIANS																					
Applications	—	—	—	—	—	—	—	—	—	5	2	7	30	20	50	46	18	64	81	40	121
Awards	—	—	—	—	—	—	—	—	—	2	2	4	8	—	8	18	7	25	28	9	37
Acceptances	—	—	—	—	—	—	—	—	—	2	2	4	8	—	8	16	5	21	26	7	33
Renewals	—	—	—	—	—	—	—	—	—	—	—	—	1	—	1	7	—	7	8	—	8
TOTALS																					
Applications	83	38	121	314	162	476	314	151	465	318	141	459	885	454	1339	1129	739	1868	3043	1685	4728
Awards	82	37	119	58	17	75	76	28	104	52	42	94	97	55	152	219	112	331	584	291	875
Acceptances	73	34	107	56	17	73	75	28	103	51	42	93	90	53	143	205	102	307	550	276	826
Renewals	—	—	—	5	1	6	12	3	15	27	11	38	9	15	24	57	41	98	110	71	181

II. DOCTORAL FELLOWSHIPS (1969-73)

	1969-70			1970-71			1971-72			1972-73			TOTALS		
	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total	Men	Women	Total
BLACKS															
Applications	248	252	500	326	304	630	502	530	1032	492	564	1056	1568	1650	3218
Awards	31	14	45	32	27	59	36	35	71	43	31	74	142	107	249
Acceptances	26	14	40	30	27	57	32	35	67	39	28	67	127	104	231
Renewals	—	—	—	23	13	36	45	37	82	64	62	126	132	112	244
CHICANOS AND PUERTO RICANS															
Applications	—	—	—	123	46	169	162	81	243	242	75	317	527	202	729
CHICANOS															
Awards	—	—	—	9	2	11	8	3	11	28	16	44	45	21	66
Acceptances	—	—	—	9	2	11	8	3	11	27	16	43	44	21	65
Renewals	—	—	—	—	—	—	8	2	10	14	4	18	22	6	28
PUERTO RICANS															
Awards	—	—	—	3	4	7	7	5	12	11	11	22	21	20	41
Acceptances	—	—	—	3	3	6	7	5	12	10	11	21	20	19	39
Renewals	—	—	—	—	—	—	1	3	4	7	8	15	8	11	19
AMERICAN INDIANS															
Applications	—	—	—	23	11	34	21	18	39	42	19	61	86	48	134
Awards	—	—	—	4	4	8	5	4	9	9	7	16	18	15	33
Acceptances	—	—	—	4	3	7	4	4	8	9	7	16	17	14	31
Renewals	—	—	—	—	—	—	2	3	5	6	7	13	8	10	18
TOTALS															
Applications	248	252	500	472	361	833	685	629	1314	776	658	1434	2181	1900	4081
Awards	31	14	45	48	37	85	56	47	103	91	65	156	226	163	389
Acceptances	26	14	40	46	35	81	51	47	98	85	62	147	208	158	366
Renewals	—	—	—	23	13	36	56	45	101	91	81	172	170	139	309

III. GRADUATE FELLOWSHIP PROGRAM (1973-74)*

	Applications	Awards		
		Men	Women	Total
BLACKS	1428	129	121	250
CHICANOS	409	126	37	163
PUERTO RICANS	289	62	47	109
AMERICAN INDIANS	91	28	20	48
TOTALS	2217	345	225	570

*This program succeeded the earlier Advanced Study and Doctoral Fellowship programs. See text, footnote, p. 11.

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